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CONDUCTED BY
AN ASSOCIATION OF CLERGYMEN.

GEORGE W. MYERS, PRINTER.

For the Gambier Observer.

POLYMICHIAN.

To-day, men try

To live at ease, and gape out life, as death were not;
Next day, they die
And go down into the damp charnel-houses to rot.

Their actions say:—

(why

“Death comes so soon, let’s eat, drink, gorge, and sleep! for
Not live our day?”

But they rear splendid domes, as they should never die.

Yet woe! woe!! woe!!!

To those poor shivering souls which wrath eternal reaps.
Heap as they now!

Butter by far for them, were death eternal sleep.

Gambier, 1837.

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THE OBSERVER.

From the Episcopal Recorder.

CHRISTIAN UNION.

Much is said on this subject, and it is no doubt one of great importance. That the Church was intended to be one in Christ, there can be no doubt in the minds of any who will carefully examine such matters as these: “That they may all be one, as thou Father art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” Here we see the glory of Christ and the success of his cause, are made to depend upon the union of his followers. Again the Apostle Paul says to the Corinthians, “Now I beseech you brethren by the name of our Lord Jesus Christ that ye all speak the same thing and that there be no divisions among you; but that ye may be perfectly joined together in one mind, and in the same judgment.” This passage certainly contemplates a union of both sentiment and feeling among the followers of Christ. And probably all Christians look forward to a time when “the watchmen shall see eye to eye,” and Christians shall all be united in one body and one spirit. But how this is to be accomplished is not easily determined. Of one thing we feel assured; it is not to be effected by the formation of a Christian Union Party. Christian Union will never be effected by party spirit. We have been forcibly impressed with this sentiment upon reading some of the publications of a party now forming under the banner of Christian Union, which are characterized by a spirit of bitter denunciation against the prevailing Christian organizations. In our short day we have seen several new sects spring up whose leading characteristic was at first, a great outcry against sectarianism. But, to us it appears perfectly clear that sectarianism is not to be destroyed by the formation of new sects.

And equally futile must be all attempts at union by compromise. We cannot agree upon a truce by which we shall be prohibited from discussing and teaching every thing except what is held in common by all denominations of Christians, without frittering away almost the entire system of Christian truth.

But how can this union be effected? We confess we are unable to form a conjecture or propose a plan. But there are certain things which must be the precursor of Christian Union; and where we see not these we have no confidence in any measures that may be adopted to secure this end. In the first place, there must be a union of feeling. No union can be genuine or lasting, which is not predicated upon this. It is a fact, when Christians of different denominations meet and pray together, they feel that they are one; and this feeling abides, till they begin to engage in angry discussions. Again there must be Christian courtesy, before there can be Christian union. There can be no union, so long as there is a disposition to caricature, misrepresent and treat with contempt, the opinions of others. It is very easy to meet the argument of an opponent with a sneer; but this is not the way to convince, or to promote union. This object cannot be effected by suppressing discussion; but it possibly may be, by conducting discussion in a spirit of kindness, forbearance, prayerfulness and Christian confidence. Jealousy and want of confidence are perhaps the greatest obstacles to union. If different denominations would meet and compare their views, not to see wherein they differ, but wherein they agree, they would doubtless discover a much nearer approximation to each other than they suppose.

The evils of schism are widely seen at the present day; yet we are not prepared to say, that by the overruling Providence of God, it has not wrought a greater good, to overbalance the evil. We see no way that the unhallowed union of Church and State, which continued after the Reformation, could have been broken but by such a division in the Church as to render it impossible. When the object of this separation shall have been fully accomplished, doubtless the Providence of God will find a way to bring Christians together again.

From the Christian Witness.

THE CONFIRMATION.

It was a clear bright morning in August, and nature seemed as if keeping an universal carnival. Her robes seemed of a deeper and richer hue than they were wont. The trees were loaded with the ripening fruits, and the fields were already beginning to wear their harvest whiteness.

In a little village surrounded by steep hills, covered with forest trees, and seemingly apart from the rest of the world, stood a humble but neat stone edifice. Its gothic architecture and peculiar structure marked it to be an Episcopal Church. Here a congregation had assembled one by one, not to the pleasant sound

of the “Church going bell,” for this was a people poor in this world’s goods, and it had been with much untiring labor and self-denial that the little flock (then without a shepherd) had builded the house, which one year since, with joyful hearts, they had seen consecrated to its holy use, by their well beloved and venerable bishop. And it was a congregation of uncommonly interesting appearance—an equality which is seldom seen even in our happy land, seemed to pervade it. As the excessive splendor of wealth was wanting, so was also that appearance of abject poverty with which it is so often most painfully contrasted. There was a solemn stillness in the house, and a happy serenity beamed in no ordinary degree from many faces of this humble assembly. It was a joyful day to the lovers of Christ and the Church; for there were now to be admitted, by the holy rite of Confirmation, to their little Church, which hitherto had numbered only sixteen, six others, who from their humble piety and devotedness to the cause which they were now publicly to espouse, were looked upon as additional supporters and ornaments to their feeble band. But no heart was more gladdened than that of their pastor, who had come a few months before, a stranger, to begin his labors of the ministry among this people. He had been with them in fear and trembling, and was ready to exclaim, What am I that I should be a guide unto Israel? And now he sat with his people in the house of God, and felt that his labors among them had been already blessed; and that while he was yet speaking God had answered. At length, a middle aged clergyman with mild, but solemn countenance, arose, with devout aspect, and with eyes uplifted to heaven, said, in the solemn words of our Liturgy, “Enter not into judgment with thy servant O Lord, for in thy sight no man living shall be justified.” During the service, an attention and solemnity, becoming person engaged in the solemn worship of the God of heaven and earth, was manifested. At the close, the venerable Bishop of the Eastern Diocese arose, and announced for his text these words, “Then laid they their hands on them and they received the Holy Ghost.” Although the marks of his advanced age were most visibly etched upon him, yet was not the natural dignity of his mind lessened; and as he stood erect before the people, with his white locks around his temples and his whole countenance expressive of that ardent love for souls and childlike humility which characterized the Apostles, he seemed like one on the confines of eternity, who had already looked into the world of spirits and, who was about to speak in the name of the Lord, standing between God and man. And yet so affectionately did he look upon the assembly, that one might suppose a dying father was about to give his last counsel and instruction to his children. He went on to explain, with his own peculiar simplicity and clearness, the nature of the rite he was about to administer, and to show its apostolic origin. When the sermon was over and the messenger of God called upon those persons desirous of confirmation to come forward, and, in those solemn and impressive words said, “Defend, O Lord, this thy servant, with thy heavenly grace that she may continue thine forever, and daily increase in thy holy spirit more and more, until she come unto thine everlasting kingdom,” no one could look unmoved upon the little company which knelt at the holy altar. For there was venerable age, who through long experience had found the joys of earth but vanity, now turning to the religion of Jesus as their only hope, and trusting in him to bring them safely over Jordan, which seemed even now in sight, and rejoicing with thankfulness in that goodness which was willing to receive them even at the eleventh hour. And there was woman, in the maturity of loveliness, turning from the pomp and vanity of the world, and seeking the comforts of religion to render her happy home still more blessed, and its aid to enable her to bring up her little ones in the nurture and admonition of the Lord. And there was youth in its freshness, just looking upon life in all its alluring charms, yet preferring the straight and narrow path which will guide them to the “everlasting kingdom,” to all its fleeting pleasures. And when the sound of the hymn, “Witness ye men and angels now,” arose upon my ear, my thoughts were carried back to the time when this same servant of God administered to me this holy rite, and I thought of the many hundreds on whom he had thus officially laid his hands, and I said to myself, “Will he meet them all in heaven? Will each one still living so walk, and have all who have finished their earthly course, so walked, that in the day of final account we shall receive the crown of life prepared for the faithful?” I felt a deeper sense than before of the blessed privilege of being allowed to renew our solemn obligations to be Christ’s soldiers, and to fight manfully under his banner to our life’s end; and I felt, too, how dreadful to receive this holy rite, and make anew this solemn profession, without a right preparation of heart.

From the Southern Churchman.

ENCOURAGEMENTS TO MISSIONARY EFFORT.

The encouragements to labor and pray for the extension of the Redeemer’s kingdom are many and great. The heathen have been given to Him for an inheritance and He will surely prosper all efforts for their conversion. The facilities for the spread of the Gospel have increased, and the resources of the church have multiplied. Seven hundred ordained missionaries are now in the field, besides many native assistants, the first fruits of their labors. The Bible has been translated into 150 languages. The precious seed of Divine truth has been scattered abroad. The bread has been cast upon the waters, not a crumb shall be lost. The promises of God “without whom nothing is strong, nothing is holy,” stand fast forever. His truth is mighty, and will prevail. “It

shall come to pass that at evening time it shall be light.”

Ethiopia is stretching forth her hands to God and, the isles of the sea wait for his law. A door now seems to be opened for the spread of the Gospel in China, the most populous empire of the globe. The reports of missionaries are more and more encouraging, and it seems that “the set time” of the Lord is at hand, when the Gentiles shall come to the light of the gospel, and when the church of the living God shall be a praise in the whole earth. The old and superannuated systems of false religion are tottering—ready to fall before the great engines of moral power which Christian enterprise has put into action. Many a fortress and many a field have been won from the enemy, and larger conquests await our efforts. Great events are transpiring, and the “signs of the times” encourage us to expect mightier and more glorious changes.

Is this then, a time for doubt and hesitation, and discouragement? Assuredly not. Is it not rather high time for us to begin in earnest, and according to the ability which God hath given us to set forward the good work? Or must another and another generation go down to the grave, with their sins upon their heads—ignorant of the way of truth—and uncheered with the hope of salvation—before Christians shall feel their obligations, and do their duty?

We profess an attachment to “primitive truth and Apostolic order,” but have we the spirit of the Apostles? Do we manifest the same devotedness to the cause of Christ as did the primitive Christians? Are we as ready to deny ourselves and to make every needful sacrifice? If not, it is time to awake out of sleep—to take away our reproach—to act worthy of our calling. It is the “high calling of God in Christ Jesus.” He has called no one into the “glorious liberty of the Gospel” to be an idle spectator of the great contest with the spiritual wickedness that reigns in the world.

WHAT CAN WE DO?

It remains for us to consider how we are to be co-workers with God in making known his way upon earth, and his saving health among all nations.

1. By your prayers. It is sometimes difficult to convince people that there is an established connexion between the prayers of the faithful and the prosperity of the Church—that prayer opens heaven and draws down blessings.—Strange as it may appear, Christians are sometimes reluctant to pray for specific favors, and content themselves with a few general petitions. Dearly as men love their money, they are, not unfrequently, more ready to part with that, than to bestow their prayers. This is an appointed means, and derives its efficacy from the appointment of God. He giveth the increase in answer to prayer. “The effectual, fervent prayer of a righteous man availeth much.” Then pray for the prosperity of Zion, for the extension of the Church—not occasionally, but make it a subject of daily supplication to the great Head of the Church. Meditate upon the importance of the subject, till an interest is awakened, and your whole soul is alive. Look at the spiritual wants of our own state—of our own country—of the world. “The harvest truly is plenteous, but the laborers are few, pray ye therefore, the Lord of the harvest, that he will send forth laborers into his harvest.”

2. Your personal efforts are needed. Every individual possesses an influence, and is responsible for its proper exercise. This truth is so plain as to require no comment. Much depends upon the exertions of the watchmen in Zion. They are to instruct their people on this subject—to call upon them to act worthy of their high calling, and they must lead the way in this holy enterprise. They are to “speak unto the children of Israel, that they go forward”—that they “come up to the help of the Lord.”

The laity are to be “helpers in Christ Jesus.” They must second the efforts of their clergy, by laboring in their appropriate spheres of action.

3. You are required to aid this work with your substance and the first fruits of all your increase. “The poor,” said our compassionate Saviour, “ye have always with you;” and besides their claims, there will be a demand upon Christians for the spiritual wants of mankind, till every wandering sheep is brought home to the true fold, under the one “Shepherd and Bishop of souls.”

PIETY IN OLD AGE.

The following beautiful and touching extract is from Mrs. Sigourney’s Letters, which we warmly recommend to our young females.

To show how indelibly the name of the Redeemer clings to the memory of the Christian, even when extreme old age has obliterated every thing else, she introduces the following affecting narrative.

“Among those who serve at God’s altar, was one, who had faithfully discharged, through a long life, the holy duties of his vocation. He lingered after his contemporaries had gone to rest. By the fireside of his only son, he sat in peaceful dignity, and the children of another generation loved his silver locks. In that quiet recess, memory was lulled to sleep. The names of even familiar things, and the images held most indelible, faded as a dream. Still he lived on—cheered by that reverence which is due to the “hoary head, when found in the way of righteousness.” At length his vigor failed. The staff could no longer support his tottering steps, and nature tended to her last repose.

It was attempted by the repetition of his own name, to awaken the torpor of memory. But he replied, “I know not the man.” Mention was made of his only son, the idol of his early years, whose filial gratitude had taken every form and office of affection: “I have no son.” The tender

epithet by which he had designated his favourite grandchild was repeated: *I have no little darling.* Among the group of friends who surrounded his bed, there was one who spoke of the Redeemer of man. The aged saint suddenly raised himself upon his pillow. His eye kindled, as when from the pulpit, in the vigor of his days, he addressed an audience whom he loved. “I remember that Saviour. Yes—I do remember the Lord Jesus Christ.”

In the letter on Self-control, the author urges on her fair readers, the duty of a ready acquiescence in the dispensations of Providence, and a cheerful contentment throughout all the vicissitudes of life. She illustrates this duty by the example of a lady born and brought up in affluence, but finally compelled, by loss of fortune, to seek shelter in the far West, where she long displayed, in an eminent degree, the triumphs of self-control.

Among the many females, who in this land have encountered the toils of emigration, and the hardships inseparable from the establishment of a new colony, was one who, half a century since, removed with her husband, and the young germ of her household, to the distant and unsettled western expanse. The fatigue and perils of their journey were unusual. Many miles at its close, were through a tangled forest whose only path, was a rude trace, cut by the axe.—A strong vehicle, drawn by oxen, conveyed their simple furniture and means of subsistence. The wife and mother cheerfully proceeded on foot. Her first-born, a boy of ten years old, was sickly, and seemed rather like a denizen of the grave, than a hardy pioneer of the unplanted world. She was strengthened to bear him the greater part of the way, in her arms, or clinging to her shoulders, and to comfort his sad heart with hymns when they halted to rest.

In the recesses of a dreary forest, they formed their habitation of rough logs, and covered it with hemlock bark. Its floor was of earth and they had no windows of glass, through which to admit the cheering beam of heaven. The mistress of that poor dwelling exerted herself by neatness, and order, and an unvarying cheerfulness of manner, to lend its inmates to forget their many privations. She did not sadly contrast it with the lighted halls, and carpets and sofas, and vases of breathing flowers, among which she had spent her youth; nor with the circles of elegance and refinement, which she had loved, and where she had been beloved in return. She made herself happy among the hard duties which became the wife of a lowly emigrant. Reverse of fortune, had made this removal necessary, and she determined not to repine.

Through the day she laboured, and the carol of her frequent song rose up strangely sweet from the bosom of that deep wilderness. At evening, she assembled her children, and instructed them. She could not bear that ignorance should be their portion, and diligently poured into their minds, the knowledge which she had treasured up in her own. They early learned to love the few books that she possessed, and to revere that piety which was the source of their parents’ happiness.

Years fled, and the features of the savage landscape assumed the busy cast of a vigorous settlement. Her children and her children’s children grew up and planted themselves around her, like the stems of the banian. More than four-score years passed over her, yet she remained firm, useful, contented, and wearing on her countenance the same smile which had lighted her through the world. Her descendants of the third generation became equal in number to the years of her own life. She loved all, and every one heard from her lips, the teachings of wisdom and the law of peace.

At length Death came for her. As he slowly approached, Time drew a misty curtain over all surrounding things. The love of her first, far home, and the unfulfilled hope to visit it, had been the most deep-set earthly image in her soul. Even that pictured scenery faded away. The paternal mansion, with its sweet flower garden, and music of falling waters—the school-house, with its merry group—the white spire among the elms—images from childhood, so indelible, were no more remembered. Her children, gathered in tears around her bed were also forgotten. Yet still they heard her softly murmuring from her dying pillow: “Our Father, who art in heaven.” And even when death smote her, the favorite petition under all the sorrows of her pilgrimage, burst forth, in a clear deep intonation, “Thy will be done.”

THE LORD’S PRAYER.

How many millions and millions of times has that prayer been preferred by Christians of all denominations! So wide, indeed, has the sound thereof gone forth, that daily, and almost without intermission, from the end, of the earth, and afar off upon the sea, it is ascending to heaven like incense and a pure offering. Nor needs it the gift of prophecy to foretell, that though “heaven and earth shall pass away,” these words of our blessed Lord “shall not pass away,” until every petition in it has been answered: till the kingdom of God shall come, and his will be done in earth as it is in heaven.—Montgomery.

THE ROCK OF AGES.

There is nothing here below which is stable except Christianity. This alone is immutable, like its author. It is that rock of ages against which still new waves have ever broken, and will always break, without having power to shake it.—Chr. Witness.

The judicious Hooker used to say, “If I had no other reason and motive for being religious, I would earnestly strive to be so for the sake of my aged mother, that I might requite her care of me, and cause the widow’s heart to sing for joy.”—Christian Witness.

Satan and the world may ask us, “How can ye be justified by a righteousness which is not your’s?” We answer, “The righteousness of

Christ is our’s, and our’s by as great a right, as any other thing we possess, to wit: by the free gift of God; for it hath pleased him to give us a garment, who were naked; and to give us, who had none of our own, a righteousness answerable to justice.”—Cowper.

BIOGRAPHY.

For the Gambier Observer.

MEMOIR OF THE REV. HENRY VENN.

Author of the Complete Duty of Man &c.

(Continued)

Mr. Venn was a great hater of controversy and lover of concord. His spirit as holding earnestly what is misnamed Calvinism appears from the following extract of letters, written about the period above referred to.

“Let those who fear the tendency of the doctrines of grace sift and canvass the conduct of those who live by them, and then say what ground there is to fear licentiousness. I daily see that the Inspired Writers are never afraid of affirming that the salvation of real believers is secured; all their aim and labour is, to show that none are believers, none are Christ’s, but they that have crucified the flesh with the affections and lust thereof. For my own part, I profess I could not look upon salvation as nigh to me, but suspended on so many precarious things, as greatly damped my hope, and prevented my joy in the Lord, till I saw that by immutable things—the Word and the Oath of God—He had provided strong consolation for them that have fled for refuge to the hope set before them. Nevertheless, I could wish almost that the change in my sentiments were never named; for I hate opinions, and would not give a pin’s point to have any one believe as I do, till the Scriptures, by the Spirit’s teaching upon his understanding.”—(7th April, 1763.)

“As to Calvinism, you know I am moderate. Those who exalt the Lord Jesus Christ as all their salvation, and abate man, I rejoice in, and would not have them advance farther, till they see more of the plan of sovereign grace, so connected with what is indispensable, that they cannot refuse their assent. Difficulties, distressing difficulties, are on every side, whether we receive that scheme or not; we must be as little children—we must be daily exorcising ourselves in humble love and prayer—we must be looking up to our Saviour for the Holy Ghost. And, after this has been our employment for many years, we shall find how much truth there is in that divine assertion, ‘If any man think that he knoweth any thing yet as he ought to know, that man knoweth nothing.’”

How good the prayer of this good man.—“O Prince of Peace heal our divisions! diffuse thy patient loving Spirit! give discernment to distinguish aright between what is essential and what is not, and to bear with each other’s differences, till the perfect day discovers all things in their true proportions.”

In the year 1763, Mr. Venn published “The Complete Duty of Man.” Of this work above twenty editions have been sold. It has had great usefulness. Of this, several remarkable instances came under the author’s observation. “A year or two after its publication, travelling in the West of England, he observed, while sitting at the window of an inn, the waiter endeavouring to assist a man who was driving some pigs on the road, while the rest of the servants amused themselves only with the difficulties which the man experienced from their forwardness. This benevolent trait in the waiter’s character induced Mr. Venn to call him in, and to express to him the pleasure which he felt in seeing him perform this act of kindness. After showing him how pleasing to the Almighty every instance of good-will to our fellow creatures was, he expatiated upon the love of God, in sending His Son, from the purest benevolence, to save mankind. He exhorted him to seek for that salvation which God, in His infinite mercy, had given as the most inestimable gift to man. He promised to send him a book, which he had himself published; and taking down the direction of the waiter which he was very anxious to give, he sent him, upon his return to London, a copy of “The Complete Duty of Man.” Many years after this, a friend, travelling to see him, brought him a letter from this very person, who then kept a large inn, in the West of England; having married his former master’s daughter. His friend told him, that coming to that inn on Saturday night, and proposing to stay there till Monday, he had inquired of the servants whether any of them went on a Sunday to a place of worship. To his surprise, he found that they were all required to go, at least one part of the day; and that the master, with his wife and family, never failed to attend public worship; that they had family prayers, at which all the servants, who were not particularly engaged, were required to be present. Surprised by this uncommon appearance of religion, in a situation where he little expected to find it, he inquired of the landlord by what means he possessed such a sense of the importance of religion. He was told, that it was owing to a work which a gentleman had sent him several years ago, after speaking to him, in a manner which deeply interested him of the goodness of God, in giving His Son to die for our sins. On desiring to see the book, he found it to be “The Complete Duty of Man.” Rejoiced to find that his guest was going to pay a visit to Mr. Venn, he immediately wrote a letter to him, expressing, in the fulness of his heart, the obligations which he owed him, and the happiness which himself, his wife, and many of his children and domestics, enjoyed daily in consequence of that conversation which Mr. Venn had with him, and the book which he had sent him, which he had read again and again, with increasing comfort and advantage.

Another instance occurred at Helvoetsluis, whilst he was waiting for a fair wind to convey the packet to England. Walking upon the sea-shore, he saw a person who, from his dress and manner, he supposed to be an Englishman, and addressed him therefore, in English, as such. The gentleman informed him that he was a Swede, though he had lived many years in England, and was well acquainted with the lan-

gauge and manners of that country. This circumstance induced him to enter into conversation with him. The subject of religion was soon introduced; when, to his father's great pleasure, he found that his companion was a decidedly religious character. The stranger invited Mr. Venn to sup with him; and then, after such interesting conversation, took out of his portmanteau a book, to which he said he owed all his impressions of religion, and, presenting it to him, asked if he had ever seen it. This was his own work;—and it cost Mr. Venn no little effort to suppress those emotions of vanity which would have induced him at once to discover that he was himself the author of it.

When he was once in London, he received a note from the Countess of —, who, though a stranger to him, requested to see him. When he waited on her ladyship, she informed him that her husband, who had lately died abroad, had put that work into her hands, and with his dying breath requested her carefully to read it adding, that for the last six months it had been his constant companion, and that he owed to it that blessed hope, which then cheered him, of an admission, through the merits and atonement of Christ into the kingdom of heaven.—He requested her also, upon her return to England, to see the author, and express his obligations to him.

These were incidental and extraordinary instances of the good which Mr. Venn's work had been the means of effecting. It would be needless to recite all the instances of the benefits obtained from its perusal, which fell continually under his own observation. From Scotland, Ireland, and America, as well as in England, he received numerous testimonies to its usefulness.

By the death of his wife in 1767, he was left in the sole charge of five young children. In the duties of a parent he was uncommonly diligent, faithful, wise, and successful. His manner of training his children's minds to religious subjects was peculiarly affectionate and judicious. "During a thunder storm, when his children expressed alarm at the loudness of the thunder and the vividness of the lightning, he took them up with him to a window, where they could observe most distinctly the progress of the storm. He then expatiated to them upon the power of that God, whose will the thunder and the lightning obeyed. He assured them, that the lightning could injure no one, unless with the express permission of that God who directed it. He taught them to fear His power, and adore His Majesty; and finished his address to them, by kneeling down and solemnly adoring that God, whose perfections they had seen so signally displayed.

At another time, he informed them that in the evening he would take them to one of the most interesting sights in the world. They were anxious to know what it was; but he deferred gratifying their curiosity till he had brought them to the scene itself. He led them to a miserable hovel, whose ruinous walls and broken windows bespoke an extreme degree of poverty and want. "Now," said he, "my dear children, can any one, that lives in such a wretched habitation as this, be happy? Yet this is not all: a poor man lies upon a miserable straw bed within it, dying of disease, at the age of only nineteen, consumed with constant fever, and afflicted with nine painful ulcers."—"How wretched a situation!" they all exclaimed. He then led them into the cottage, and, addressing the poor dying young man, said, "Abraham Midwood, I have brought my children, here to show them that it is possible to be happy in a state of disease and poverty and want; and now, tell them if it is not so." The dying youth, with a sweet smile of benevolence and piety, immediately replied, "O yes, Sir! I would not change my state with that of the richest person upon earth, who was destitute of those views which I possess. Blessed be God! I have a good hope, through Christ, of being admitted into those blessed regions where Lazarus now dwells, having long forgotten all his sorrows and miseries. Sir, this is nothing to bear, whilst the presence of God cheers my soul, and whilst I can have access to Him, by constant prayer, through faith in Jesus. Indeed, Sir, I am truly happy; and I trust to be happy and blessed through eternity; and I every hour thank God, who has brought me from a state of darkness into His marvellous light, and has given me to enjoy the unsearchable riches of His grace."

The impression made by this discourse upon his young hearers will never be effaced. Other instances of the like improvement of the various events of life, may be seen in his "Complete Duty of Man," in his admirable chapter upon the Education of Children.

In the year 1771, he moved from considerations of health to the Rectory of Gilling, in Huntingdonshire. A cough and spitting of blood, with other symptoms of consumption prevented his preaching more than once in a fortnight. The last two or three months of his residence at Huddersfield were peculiarly affecting. "At an early hour the Church was crowded when he preached, so that vast numbers were compelled to go away. Many came from a considerable distance, to take leave of him, and to express how much they owed to him for benefits received under his ministry, of which he had not been aware. Mothers held up their children, saying, "There is the man who has been our most faithful minister and our best friend!" The whole parish was deeply moved: and when he preached his Farewell Sermon, neither could he himself speak without the strongest emotions, nor the congregation hear him without marks of the deepest interest and affection. Nor did the impression soon wear away: twenty years afterwards, a stranger, passing through that place, and inquiring about their former pastor, heard blessings showered down upon him and his family, with deeply affected hearts, whilst they deplored their own loss.

In the year 1824 the present Mr. Henry Venn, grandson of the subject of this memoir and Editor of the published Life, visited Huddersfield for the purpose of gathering up such recollections of the labours of his venerable grandfather as had survived the lapse of fifty years. He saw the old people who had received their first religious impressions under Mr. Venn's ministry and still maintained a good character for piety. They were all of the lower walks of life. None of a superior class,

had survived. The following interesting narratives are given by the present Mr. Venn.—"Mr. William Brook, of Longwood, gave me the following account of the first sermon he heard at Huddersfield Church:—"There was a meeting every Saturday night of the most pious people, at Thomas Hanson's sometimes near twenty, who sang and prayed together. I was first led to go to Huddersfield Church, by listening with an uncle of mine, W. Mellor, at the door of the house in which this meeting was held; we thought there must be something uncommon to make people so earnest. My uncle was about nineteen; I was sixteen; so we went together to the church, one Thursday evening. There was a great crowd within the church—all silent—many weeping. The text was, 'Thou art weighed in the balances, and art found wanting.' W. Mellor, was deeply attentive: and when we came out of church; we did not say a word to each other till we got some way into the fields. Then W. Mellor stopped, leaned his back against a wall, and burst into tears, saying, 'I can't stand this!' His convictions of sin were from that time most powerful; and he became quite a changed character—a most exemplary person, as you will hear from all the old people, even if they did not like his religion: he died some years after. I was not so much affected at that time; but I could not, after that sermon, be easy in sin; and I began to pray regularly; and so, by degrees, I was brought to know myself, and seek salvation in earnest. The people used to go from Longwood, in droves, to Huddersfield Church, three miles off; scores of them came out of church together, whose ways home were in this direction; and they used to stop at the Fir's End, about a mile off, and talk over for some time what they had heard, before they separated, to go their homes. Oh! that place has been to me like a little heaven below."

"I never heard a minister like him. He was most powerful in unfolding the terrors of the Law: when doing so, he had a stern look, that would make you tremble; then he would turn off, to the offers of grace, and begin to smile, and go on entreating till his eyes filled with tears."

The next person I saw was George Crow, aged eighty-two, of Lackwood, a hamlet about a mile from the town. When I asked him whether he ever thought of old times, he answered, "Ah! yes, and shall do to the last. I thought, when Mr. Venn went, I should be like Rachel, for the rest of my days, weeping and refused to be comforted. I was abidingly impressed the first time I heard him, at an early period of his ministry. He was such a preacher as I never heard before nor since; he struck upon the passions like no other man. Nobody could help being affected, the most wicked and ill-conditioned men went to hear him, and were deeply impressed," even though they were not converted. I could have heard him preach all night through."

I also visited Ellen Roebuck, aged eighty-five, living upon parish allowance, at Almond-bury: she was very deaf, and infirm; but when once she understood the object of my visit, she talked with great energy, and quoted Scripture with uncommon readiness and propriety. "I well remember his first coming to Huddersfield, and the first sermon he preached. It was on that text, 'My heart's desire for Israel is, that they may be saved;' and it was as true of himself as of St. Paul. I was always attentive to my Bible, and had read it through when I was but a child; but I have reason to thank him for saving me from hell. He took every method for instructing the people; he left nothing unturned. Always at work!—it was a wonder he had not done for himself sooner. The lady he catechized used to tell him that people said he was teaching a new doctrine, and leading us into error; but he always replied, 'Never mind them—do not answer them—read your Bibles, and press forwards, dear lady! press forwards! and you cannot miss of heaven.' With respect to herself, she said: 'They told me I am old, and must soon be gone; but I say, God gave me life: He has preserved my life; and He will take away my life whenever He sees best.'"

Upon my asking her if she had seen much trouble, she replied: "Trouble! ay, plenty of it! But what signified trouble! I would always down upon my knees directly; and I never wanted for comfort. I used to think how all things were appointed by God and nothing could happen but as He pleased. Man may shoot an arrow, but God will direct it. I could always turn the Scriptures to my use whatever happened."

Sally P——, aged seventy-four, spoke of my grandfather with great reverence, but with deep emotion. I asked her whether she often thought about him; she replied: "Ah, Sir! I have often thought about him, and the pains he took with us: but it was all lost upon some of us. He had a most piercing tone, and things that he said have ever since stuck to my mind. I asked her what she particularly alluded to she said; 'I remember that, just before he went he told us all, that he had broken up our fallow-ground, and sown good seed; but that if we did not watch over it and it did not become fruitful, it would be so much the worse for us. And so it has been with me! It is very sorrowful to think of these things; and sometimes it makes me very low.'"

I trust, however, that this poor woman has been for many years recovered from the backslidings which she so touchingly confessed; and will maintain to the end the humble and contrite frame of mind she now possesses, united, as it is, with reliance upon her Saviour for pardon and grace. By a remarkable coincidence, she had been reading, two days before I called upon her, "Lewis's Explanation of the Catechism," which my grandfather had given her when a child.

I also saw John Starkey, of Cawcliff, aged eighty. He is past work, but maintained by the family of J. Whitaker, Esq. in whose employment he has been from youth. As I conversed with him, he seemed gradually to wake up, till his countenance glowed with joy. His faculties are still perfect and his recollection ready and distinct. There was in him an uncommon warmth of affection and benevolence.

He said: "I esteemed Mr. Venn too much for a man; I almost forgot that he was only a creature, and an instrument. His going away went nearer to my heart than any thing since. I was very wild and careless when a lad, and would not go to church; so Mr. Whitaker promised me sixpence if I would go three times; but I don't know whether I earned it, I was so careless about every thing; however, soon after, I heard one sermon, which made me begin to think. The text was, 'God is no respecter of persons,' &c.; and he showed that it was neither money nor learning, nor any thing else of that kind, which could make us happy; but that, without holiness, we were under God's frown and curse. I then saw something of my real state; and from that time I did not want hiring to go and hear him. I don't think any thing would have kept me from him. He was a wonderful preacher. When he got warm with his subject, he looked as if he would jump out of the pulpit. He made many weep. I have often wept at his sermons. I could have stood to hear him till morning. When he came up to the church, he used to go round the church-yard and drive us all in before him. About seven or eight of us, who lived at Cawcliff, used to meet at each other's houses, once a week, for reading the Scriptures and prayer; but all my companions are now gone; and I often think I am left alone, as David says, 'like a sparrow upon the house-top.' It is a grief to me that I have now no one to talk with about spiritual things but thou, I think, I am almost turned eighty, and God has helped me hitherto, blessed be His name! I cannot be much longer here, and I must not faint at last. That text has often cheered my spirits, 'Be content with such things as ye have; for He hath said, I will never leave thee nor forsake thee.' These words gave me comfort; for He has not forsaken me and then there is another, 'With loving-kindness have I drawn thee.' Oh, blessed, blessed be His name, for His great loving-kindness! I often think time is too short to praise Him! Eternity alone will be long enough! I have found it to be, as the Scripture says, 'We must through great tribulation enter into the kingdom of heaven.' I have been tried in many ways."

(To be continued.)

MISSIONARY.

From the Missionary Herald.

CEYLON.

(EXTRACT FROM THE JOURNAL OF MR. HUTCHINGS, CHACAGACHERRY.)

A Professed Convert from Idolatry.

Oct. 2, 1836. A man called on me to-day from Sethumparam. He said that when Doct. Scudder was there, he entertained and assisted him and now called to see him. I conversed with him about the christian religion. He said he had abandoned idols; and now worshipped one God, and that his heathen friends were very angry with him because he had left idolatry. He added that he had written a small book, shewing the folly of idolatry, which he wished the missionaries to print. After having read it, he said he had another object in coming to Jaffna, and that was to request us to send a missionary to reside at Sethumparam. I told him we had none to spare, as we had lately sent three to the continent; but that we had written to America, mentioning some important places for missionary operations. Before he left me he wrote the following petition which, as it shows the progress of truth, I will transcribe.

"Sir—I am a man residing at Sethumparam, my father is of the Siva religion. From my youth I studied Tamul sciences called Vedas, and knew that Siva and Vishnu are not true gods, but that there is another who made me, the heaven, and earth, the ocean, the fire, the wind, the lightning, the thunder, the air, the rain, etc. Not only did I believe that the true God has no father nor mother, and is spirit, but I made it known to many people. I am standing afar off from their vain ceremonies.—When I was in that state, Rev. Mr. Scudder and some catechists came there: I let them know my history. Then they showed many reasons why I could not obtain heaven without a Saviour, and taught me to believe on Jesus Christ. As I was satisfied with their advice I believed on Jesus Christ, and taught the people. Sethumparam is the principal place which ruins many thousands of souls from Ceylon, and tempts them to commit sin. The people there are in a greater darkness than in any other place. As I am expecting with great anxiety to see the christian light shine on that land, and the people there receive the true religion and refuse the false, in the time of my life; I request you to send a missionary there, or if you cannot do that at present, a qualified catechist to preach the gospel so that the heathen darkness may be taken away, and to establish some schools, and teach the children there to read.—This is my wish, but I do not want any worldly profit for myself. Therefore I humbly beg you to answer me very soon so that my desire may be gratified."

24. Called yesterday on four families. An old man tottering over the grave replied; when I inquired where are you going? "To the heavenly kingdom." You must worship one God. "I worship one God." But you are a sinner. You must believe on Jesus Christ. "Who made Jesus Christ?" said he. The next house presented the appearance of wealth and comfort. Saw five men, and found them immediately disposed to dispute. One of them said he worshipped the one God, and then repeated the answer to the question in our small catechism Who is God? viz. "God is Father, Son and Holy Spirit." "This," said he, "is the God we worship." Another asked, "How can we believe in Jesus Christ, whom we have never seen, You say he wrought miracles, but we have not seen them." I told him one of the ways to know whether the christian or the Tamul religion is true is to look at the effects of each. They asked if I would answer their questions. I said yes, if they were reasonable, but added that they had made up their minds not to believe or examine the christian religion.

They admitted that they ought to examine, but claimed, that I ought also to examine theirs. I replied that I had examined and found it false. After I left them I ascertained that three were priests, and two from the famous Sethumparam who had come here to get money from their

disciples. No wonder, thought I that they opposed, and my mind was impressed with this truth that we are going out as ambassadors to declare the message of our King, leaving the result with him.

THE OBSERVER.

GAMBIER, WEDNESDAY, SEPT. 20, 1837.

OHIO CONVENTION.

The Annual Convention of the Protestant Episcopal Church in Ohio was held in Columbus on Thursday, Friday, and Saturday of the last week. The weather for some days previous to the Convention and during the session was excellent. There were present of the Clergy of the Diocese, the Bishop and 25 Presbyters and Deacons who were entitled to seats, and 4 clergymen who were not entitled to seats, besides the Secretary of the General Domestic and Foreign Missionary Society, and the special Agent of the General Protestant Episcopal Sunday School Union. Thirty-nine Lay-delegates represented the several parishes in the Diocese. The Convention assembled at Trinity Church, on Thursday morning, (the 14th inst.) Morning Prayer was read by the Rev. Chauncey Colton, D. D. and the Auto-Communion Service by the Bishop. The Convention Sermon was preached by the Rev. Wm. A. Smallwood, Rector of St. James' Church, Zanesville, from 2 Cor. 2: 15, and 3: 5: "Who is sufficient for these things?—Our sufficiency is of God." This discourse was listened to with the deepest interest by a large and respectable congregation. It contained the most weighty truths on the qualifications for the Christian ministry and particularly on the necessity of God's special grace to render that ministry effective, clothed in language remarkably clear and perspicuous, and was delivered in a very forcible and impressive manner. We hope it may be published. The business of the Convention was conducted throughout with the most perfect harmony and great unanimity of sentiment. The parochial reports exhibited an encouraging increase in the number, zeal and spirituality of our Churches during the past year. All the religious services of the Convention were well attended, and produced, we hope and trust, a deep and permanent impression. Meetings for prayer and exhortation were held every morning at 9 o'clock, A. M. There was also preaching every day at 9 o'clock, A. M. and at 7 o'clock, P. M. On Friday afternoon the Rev. Mr. Staunton, Agent of the General Prot. Episcopal Sunday School Union addressed the Convention, by invitation, on the claims of that Society upon the support of our Church. On the evening of the previous day the Rev. Mr. Carver, Secretary of the Domestic Committee of the Domestic and Foreign Missionary Society, preached before the Convention. He was followed by Bishop McIlvaine, in a powerful appeal in behalf of that institution, after which, although no collection had been expected, contributions and subscriptions to the amount of \$250, were raised for the Support of a Missionary, (a graduate of the Theological Seminary of this Diocese,) in the Diocese of Illinois for one year. On Saturday evening the Bishop administered the ordinance of Confirmation to 9 persons, members of the parish of Trinity Church, Columbus. On Sunday morning Divine Service was held at the same place; morning prayer was read by Rev. Mr. Muen-scher, and a Sermon preached by the Bishop of the Diocese; after which two deacons, viz. the Rev. Thomas H. Quinn, and the Rev. Anson Clark were advanced to the order of the Priesthood, and six candidates were admitted to the order of Deacons, viz. Alfred Blake, Norman Badger, John Sellwood, Thomas B. Fairchild, Richard Gray and ——— Halsey. Three of these were graduates of the Theological Seminary of this Diocese, and two have also been connected with that institution. The last is from the Theological Seminary in the Diocese of Kentucky. The candidates for deacon's orders were presented by Rev. Dr. Sparrow, and those for priest's orders by the Rev. Mr. Wing. The Litany was read by the Rev. Mr. McElroy, Rector of St. Peter's Church, Delaware, and the Communion administered by the Bishop assisted by the Rev. Dr. Sparrow and Rev. Mr. McElroy. At night the Bishop preached a Sermon in behalf of our Diocesan Education and Missionary operations, after which a collection was taken up amounting to about \$50. Public service being ended, the Bishop assembled the Clergy and Lay-members of the Convention around him, and gave them a word of most solemn and appropriate exhortation, concluded with a fervent prayer and the Episcopal benediction. In conclusion we must be permitted to say that we have never attended a Convention of our Church, either in this or any other Diocese, characterized in an equal degree by the exhibition of a truly Christian Spirit. Not a word was spoken which was calculated in the slightest degree to disturb the harmony and Christian, fraternal feeling which universally prevailed. The Discourses delivered during the Convention were all of a high order and heard with marked attention. God grant that the seed sown may spring up abundantly and produce a rich harvest to the glory and praise of his name.

For the Gambier Observer.

THE DIOCESAN INSTITUTION AT GAMBIER.

I am happy to have it in my power to embody in the article promised last week touching the several departments of the important Diocesan Institution at Gambier, some extracts from the official Address of Bishop McIlvaine, read to the Convention of the Diocese at Columbus yesterday. "Of the state of the Theological Seminary of the Diocese and Kenyon College, with its two Preparatory Departments," the Bishop says, "I am happy to be able to speak in very favorable terms. During the last four years, there has been a constant and manifest improve-

ment in the system of instruction and the vigor of its prosecution, in the interior government, and general tone of intellectual character and attainment in the several departments of the whole Institution. During the last year, the average number of students has been greater than ever before in the history of the College. Their order and diligence have been good."

"The number of students pursuing theological studies, exclusively of academic, has not been less than at any former period, though much smaller than we desire and the wants of the Church at the West demand. Three, who have taken the full course of divinity, and two who have partially pursued their preparation for the ministry there, will be ordained at this Convention. Several of the College class which has just graduated, are expected to prosecute their course for the ministry at our Seminary, and the Theological class which will be formed at the beginning of the next term, is expected to be much larger and more thoroughly educated than the Seminary has yet received."

"It is the determination of those in the administration of Kenyon College to endeavor to obtain an enlarged patronage without compromise with any defective notions of education or any amount of popular caprice. A few young men, well educated, are worth a host superficially taught. Such a determination in this country, requires much patience and firmness in its prosecution. But I trust it will never yield to any temptation of popularity or pecuniary increase. Ultimately it must have its reward. Pursuing this plan silently, unostentatiously, in its quiet, retired groves, secluded from the observation of the traveller and little courting the public gaze, the state of our Institution in point of attainment, has been gradually rising, till now I feel well justified in saying, with comparative reference to similar institutions, not merely of the West, but of the Union, that in the usual studies of Colleges and Theological Seminaries, the average advancement of the students in the several classes of our Theological Seminary and College (and the same may be said of the Preparatory Schools) is scarcely surpassed."

"The late examinations in all departments, in which much time, labor and careful attention were devoted, exhibited a state of things which would have greatly gratified the friends of the Church and its Diocesan Institutions, had they been present to witness them. The graduating class was the largest which the College has sent forth, and its materials are such as will do honor to their alma mater."

"To a Convention of the Diocese, it is proper that I should particularly mention the examination of our Theological Students. I have never seen theological students examined so closely or at such length, and I may safely say that I never witnessed an examination in divinity studies more creditable and satisfactory. It is very desirable that the Clergy of the Diocese should as much as possible be present at the annual examination and commencement. A greater manifestation of deep interest in the Theological Seminary and College on the part of the Trustees in attending the stated meetings of the Board, and the Clergy and other friends of the Institution in being present at its annual exhibitions, is very important, and to these more immediately concerned, would be very gratifying."

The Address of Bishop McIlvaine, from which I have obtained the above extracts relating to the state of the Diocesan Institution and to the subject of Theological and Preparatory education as committed to the Convention of the Diocese and more immediately to the laborious and efficient officers at Gambier, will of course soon be published. I beg leave therefore, since he has anticipated much of what I had intended to express of the thoroughness and fidelity of the examinations and of the high order of attainment of the graduating classes, to add only a word respecting the Commencement, a notice of which appeared in the last number of the Observer.

The exercises of the Commencement at Gambier in point of scholarly finish as well as of vigor and richness of thought, I have scarcely if ever, seen surpassed on a similar occasion. By this remark, I do not of course mean the expression of indiscriminate commendation. Such however was the ripeness and good taste manifested throughout, such the justness of sentiment embodied in the orations, and such the richness of fancy in the poem, that I could not but wish that Rome Chapel had been thronged with many more of the friends of the Institution, both from the Diocese and beyond its limits, than were present.

15th Sept. 1837.

For the Gambier Observer.

ON THE PERPETUITY AND DIVINE AUTHORITY OF THE SABBATH.

No. 1.

The obligation of a Sabbath Institution upon Christians, has been a subject of considerable controversy. While the great bulk of Christian writers have declared their belief that the keeping holy one day in seven, is of perpetual obligation, there have been some who have maintained that it is not: that it only formed a part of that system of types which constitute the Mosaic dispensation, and that its authority ceased when those types received their accomplishment, in the mission of the promised Messiah. And as the observance of a Sabbath is no where in so many express words enjoined upon Christians, by our Lord or his Apostles, this has been adduced as a proof, that it is one of those burdens from which Christ has released his followers. It cannot therefore be either useless or uninteresting to inquire on what grounds our obligation to keep holy the Sabbath day is founded, and what authority we have for observing the first day of the week instead of the last.

In considering this subject we are naturally led to ask, when was the Sabbath first instituted? To most persons an answer to this question seems to be supplied by the words of Moses in the second chapter of Genesis. The sacred historian there recounting the several acts of creation on six successive days, proceeds in the following words:—"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Now if these words teach that the Sabbath was instituted at the creation we have a direct proof of its perpetuity. Because at that time none of the human race were in being but our first parents, and the Sabbath being established for them, it must have been for all their posterity alike, because it were regarded as included in them. The Jews could have no greater reason for keeping the Sabbath day holy because Adam was commanded to do so, than the Gentiles, because both are alike connected with our common progenitor, and alike interested in every thing commanded him.

The resting of God on the seventh day is, also an authoritative reason, why the Sabbath should

be kept holy, by all mankind, because it is a general one. It must be viewed in the light of an example from God for all the human race. And we know that a divine example so far as it is imitable, is in its very nature binding on every intelligent creature, and in the present case manifestly on all mankind.

The object intended to be accomplished by the institution of the Sabbath, plainly holds out the same universality of obligation.

Is it rest after a certain period of labor? All men equally need it. Is it to commemorate the glory of God displayed in any of his acts, and to attain and increase holiness in the soul of man?—These were the person that is not most deeply interested in these objects, and that does not require such a means to accomplish them? Accordingly for the benefit of all mankind "God blessed the seventh day," that is, he made it a source of peculiar blessings to man. And such, surely must be that day which is given to cultivate in ourselves those dispositions without which we cannot enjoy the happiness of heaven. "He sanctified it," that is, he set it apart not only from unholy acts, for they are forbidden on every day, but from common, to sacred and religious uses. It was thus stamped with a hallowed character from the commencement, and in works of a similar character ought it therefore to be employed.

But it is time to notice an objection to the mode of interpretation of the words of Moses, which has here been pursued. Some writers have maintained that in them he speaks of the Sabbath by anticipation, that he declares only the reasons for which God blessed and sanctified it, and not the time at which this was done. That the order of connection introduced the mention of it in the history of the subject which it was ordained to commemorate, although the observance did not commence, till the Israelites were in the wilderness. In confirmation of this opinion it is alleged, that we have nothing said respecting it during the long preceding period of two thousand five hundred years, and therefore that during that time there could have been no sabbaths. This objection however is of very little force at the present, for it is merely a negative argument, and from such no positive conclusions can be safely drawn. Let us try the force of such an argument on another subject. The Jews it is well known were commanded to practice the rite of circumcision, but from the time of their entrance into Canaan, to the circumcision of John the Baptist there is not recorded one instance of its being practised. Now does the silence of the Scriptures prove that the Jews did not practice circumcision during that period? Certainly not. No more does their silence as to the Sabbath prove that there were no Sabbaths till the children of Israel kept them in the wilderness.

But let us examine a little further this passage, and it will be soon, that there does not appear any reason for supposing that Moses speaks by anticipation. The manner of the narrative would naturally lead any reader to suppose who has not a pre-conceived opinion to support; that the historical relating, that which took place at the beginning of the world. For what is said respecting the Sabbath is written in precisely the same manner as the whole history of the creation, and the other events contained in the narrative. There is therefore as much reason to believe that the sabbath was blessed and sanctified at the creation as there is to believe that soon after our first parents were turned out of Paradise. From the style of the narrative, the one appears to be as much a matter of fact as the other. Now it is utterly inconsistent with the perfect simplicity of the Mosaic history, and with the accuracy which is expected from any historian to record as a fact which took place at the period of which he is writing, that which did not take place for two thousand five hundred years. Not the slightest evidence appears for believing that Moses in this instance has followed the order of connection and not of time, because no reasonable motive can be assigned for introducing the mention of it, at that time, if it was not then appointed. It may be as well imagined that God had finished his work on the seventh day, but rested on some other seventh day, as that he rested the day following the work of creation, and about twenty five centuries afterwards, blessed and sanctified a seventh day. For the resting on the seventh day, and the blessing of that day have too close a connection to be separated. If the one took place immediately after the work of Creation, so did the other. That interpretation therefore which is urged in the objection, is a most unnatural one, and if to this we add that it rests upon the assumption, that the book of Genesis was not written till after the giving of the law, which may be the fact, but of which unquestionably there is no proof, it follows that the objection has no weight in it, and consequently that the Sabbath was instituted at the Creation, and is therefore binding upon all men to the end of the world.

In the objection just noticed it was said that the Scriptures were entirely silent, respecting the Sabbath until the time of Moses, but this does not appear to be the fact. For in the early history of the world, the observance of it seems to be intimated by the division of time into weeks, and that it was also regarded as the day for religious worship. When Cain and Abel offered their sacrifices, it is said, that they brought them in process of time. The words rendered "in process of time" literally signify, at the end of days; a very natural expression for the end of a week. Noah also seems to have observed the division of time into weeks. After the waters of the deluge had abated, he sent forth a dove twice and he allowed seven days to elapse between those times. The term week is used by Laban in reference to the nuptials of Leah. "Fulfil her week" and the context plainly shows that a week of days was intended. On view of these facts may we not say, that the scriptures are not entirely silent on the subject of the Sabbath previous to the time of Moses.

Besides these instances from Scripture, we learn from the records of antiquity, that almost all, if not all nations, computed their time by weeks. And should it be said that probably many of them borrowed this method of computation from the Jews, yet it is impossible that this should be "said of all because we find this period of time in use among various nations whose antiquity, character, and situation, utterly forbid the supposition. He who says, "The seventh day is holy." Homer gives it the same title. Theophrastus of Antioch says concerning it, "The day which all mankind celebrate." Josephus says, "No city of Greeks or Barbarians can be found, which does not acknowledge a seventh day's rest from labour."

Philo says, "The seventh day is a festival to every nation. Now combining all these testimonies together, do they not fully establish the primitive custom of the division of time into weeks. And prevailing as this did among nations having no intercourse with one another, and wholly distinct in manners, the only inference which can be drawn is, that it must have originated from one common source. For the division of time into weeks is wholly arbitrary, and could not have been derived like the computation by months and years, from the motions of the heavenly bodies. It must therefore have originated from some positive appointment, which also must have taken place anterior to the dispersion of mankind, and this could have been no other than that which the book of Genesis declares.

For the Gambier Observer.

"Utilis lectio—utilis eruditio—sed magis necessaria uisio."

The office of the Christian ministry is appointed for the conversion of souls to God, and conducting them securely in the path of eternal life. He who labors in this office labors with God in the work of salvation; he delivers to men the word of life and reconciliation; he supports them with the bread which comes down from heaven—the word of truth. This constitutes his daily employment so long as there is within the sphere of his influence a single sinner to be brought into the family of God, or a single grace in the heart of the Christian to advance to perfection. Unlike every other office whose end is the attainment of some temporal good—this proposes eternal felicity. The bare mention of such an office and its employment is enough to convince every reflecting mind of its solemn and fearful responsibilities; and the inquiry naturally arises what are the qualifications necessary to the faithful discharge of its duties.—These may very properly be classed under two heads—one having reference to human learning and knowledge—the other to the divine influences of the Holy Spirit. It cannot certainly require any labor of argument to show that study is an indispensable duty, and knowledge an essential qualification of the Christian ministry. It is one of those generally admitted truths which command the immediate assent of the mind. Hence upon such a subject nothing new can be expected. All that can be urged for the conviction of the intellect or the persuasion of the affections, may be readily anticipated. Experience proves, however, that the most serious and important truths by long familiarity lose in some degree their influence; like those Priests and Levites who bore the ark in the wilderness, when the Lord went before them by day in a pillar of a cloud, to lead them in the way; and by night in a pillar of fire to give them light; the first appearance struck them for a time with holy fear—with veneration for the command of Moses and for the duties of their office, but day after day, perceiving the same miraculous appearance, they considered it merely as an ordinary sight, and at length lost every impression of fear or reverence. Thus it with those who are daily conversant with sacred studies—for a time they feel their importance; and a sincere desire is manifested to advance in the knowledge indispensable to the discharge of duty—but the habitual contemplation of sacred truths too often deadens the sense of their importance and causes their vigor to abate and their zeal to cool. By way of remembrance, therefore I proceed to offer a few suggestions on the importance of human learning in connection with the divine influences of the spirit. He who would aspire to eminence or usefulness in any calling must give close and diligent application to study—no genius, no powers of intellect can supply a deficiency in this respect—it is the best substitute for that divine and supernatural illumination of the understanding which was the privilege of the first preachers of the Gospel. The knowledge which the Holy Ghost conveyed to their understanding was the same in kind, consisting in the same particulars, which in the ordinary way is attained in a more perfect degree by study. It is clear that even now, and indeed to the end of time, the steward of Christ's mysteries, in order to be an able minister of the new covenant must be taught of the holy Spirit, but it is no less clear that he must not neglect to avail himself of all attainable means for preparation for his sacred office. As much as lieth in him he must apply himself wholly to these things, and direct all his cares and studies to this one object. He must hold himself ready and furnished richly in all knowledge. That he may possess a sound and correct judgment the history of other times must be explored and the present compared with the past. That his mind may be ever vigorous and active it must be refreshed and strengthened by frequent communion with the great and good whose thoughts are left on record for his benefit. The study of the ancient tongues opens to him the treasure house of learning and allows him to select from every age and country. Does he wish to improve his taste and form his style after the best models of writing? A knowledge of polite literature will assist him.—It will enable him to discern and appreciate the true excellencies of writers, and what is of greater consequence will assist him to adorn his own discourses, and give to each sentiment its most appropriate and beautiful expression. In short to use the language of Bishop Reynolds "all secular learning is the knowledge of God's works—philosophical and mathematical learning the knowledge of his works of creation: historical and political learning, the knowledge of his works of providence: moral, economical and civil learning, the knowledge of the remains of his image and law which are left in the minds of men for their direction and conviction: grammatical, rhetorical, and logical learning, the knowledge of the use of that reason which God gives us for imparting our minds and evidencing our conceptions, one to another." So then all true learning being a knowledge of the works of God, must of necessity be honorable and excellent, and should be made to contribute something toward the great end of converting sinners to God. St. Paul implies this in his charge to Timothy, "give attendance to reading" not the sacred scriptures only, but avail yourself of every human aid to disperse the knowledge and blessing of the gospel. He himself was learned in all the wisdom of the Jews, and he failed not to make constant use of this learning, notwithstanding he was under the influence of the inspiration of the Spirit. It is by no means a valid objection which is often heard at the present day, that the all sufficiency of grace supercedes the importance of general knowledge. In very rare instances indeed the hearts of individuals have been so filled with the influences of the Spirit

that they may be able profitably to speak of the truths of God from the experience of their own hearts, yet this will warrant no man in presumptuously casting himself down from the pinnacle of the temple, depending upon the angel of the Lord to bear him up. But while attention is given to reading, it should ever be borne in mind that to have read much is not of necessity to be learned. Reading is necessary; and eminence in knowledge is not to be attained without it, but more depends on the quality, than on the quantity, and still more upon the uses which by reflection, conversation and composition, is made of what is read. Locke remarks "there are fundamental truths which lie at the bottom—the basis upon which a great many others rest, and in which they have their consistency. These are teaching truths, rich in store with which they furnish the mind, and like the lights of heaven are not only beautiful and entertaining in themselves, but give light and evidence to other things that without them could not be seen or known."

Such are the truths which the mind should seek to discover and store itself with. But should an inordinate love of any kind of knowledge not immediately connected with ministerial labours, take possession of the mind so as to entrench upon those hours which should be devoted especially to spiritual things, a jealous concern for the interest of the soul should check such fondness, lest instead of being studies consecrated to the Lord, and designed the better to qualify for the sacred duties of his sanctuary, they become the unhallowed instrument of filling the mind with self importance and robbing it of those more excellent acquirements, spiritual and divine knowledge, without which all else is vain. Even the intellectual excitement arising from theological study should be carefully watched, lest it deaden the freshness of the mind to the more spiritual study of the word of life.—This should be the storehouse of life and comfort. As no one can pretend to be a Christian without a competent knowledge of it so no one can be qualified for the sacred office without such an accurate and spiritual insight into its contents as shall preclude him to be not only a faithful man but able to teach others also. He needs a store of Christian knowledge incomparably higher and more extensive than the private Christian. "The priest's lip should keep knowledge and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts." "The householder instructed into the Kingdom of Heaven to bring forth out of his treasure things new and old." He must therefore possess the most intimate acquaintance with its doctrinal truths—the ability of judging and comparing spiritual things one with another, and such a clear insight into the springs and course of the mystery of the love, grace and will of God in Christ as that he may declare the whole counsel of God and make known the way of life, of faith, and obedience to others, and instruct them in all things pertaining to God and man. He ought so to be imbued with the knowledge and spirit of the Scriptures, as that out of them he may be able to minister to the necessities of all—he must comfort the broken hearted—and humble the proud—he must recall the wandering and conciliate the prejudiced, and in short keep back nothing that is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that he may be able to present every man perfect in Christ Jesus. In the Scriptures and those only, are opened the secret of sacred wisdom which as far surpasses all human wisdom as life is preferable to death, light to darkness, substance to a shadow, for this wisdom alone is life, light and truth. Whatever therefore, is not drawn from them, whatever is not built upon them whatever does not exactly accord with them, however it may commend itself to man's wisdom, or rest upon ancient tradition, consent of learned men, or the weight of plausible argument, is comparatively vain and worthless.

Let him then whose business through life it is to publish the gospel of salvation "delight in these sacred oracles; let him meditate on them; let him live in them; let him draw all his wisdom from them; let him compare all his thoughts with them; let him embrace nothing in religion which he does not find in them; let his whole ground of faith which he is to learn himself and teach to others."

But without the unction of the Holy One, all learning and knowledge is of no avail in itself toward the conversion of a single soul to God.—Unction must come down from heaven and spread a savour and relief and feeling over the ministry, or all will be vain. The kingdom of Satan can never be destroyed by the combined intellect of all who ever lived—the bondage of sin can never be broken by any other power than the ministry of the Gospel clothed with almighty energy. Though adorned with every accomplishment of learning and eloquence, the ministry of reconciliation is destitute of power and glory, wherever holiness of heart and piety of life are found wanting.—These are qualifications for the work of more consequence than all else. The love of God must occupy the soul, and the faith of Christ, and a true inward concern for the souls of men, constrain to action, before the minds of the impenitent can be influenced in favor of religion. Prayer is the opening of the mind to the light of this divine knowledge, the method ordained of knowing the will of God—the method of seeking and obtaining the teaching of the Holy Spirit, without which he is ignorant and weak. The work he has to do is a work of faith—it must, therefore be, a work of prayer. "Prayer obtains faith while faith in its reaction, quickens to increasing earnestness of prayer." The Apostle distinctly adds prayer to meditation when he says to Timothy. Consider these things and the Lord give thee understanding in all things." That knowledge which is preceded by prayer for its acquisition and right application will prove an inestimable blessing to both ministers and people—will not deaden but promote spiritual life. Hence among all the other means of preparation for the ministry, the Scriptures with prayer should hold the first place, and the last also must be given to the word of God and prayer.

MARRIED.

In this place on Friday evening last by D. Foster Esq. Mr. JOHN JONES, of Granville Licking Co. to Mrs. ELIZABETH DEXTER, of Gambier.

In Ellys, on the 17th inst. by the Rev. Mr. Allen, Edward M. Phelps, Esq. of St. Mary's Mercer county, to Miss Lucinda E. Hamlin, of this village.

At Wheatland, Jefferson city Va., the residence of Mrs. Turner, on Thursday, the 24th ult. by the Rt. Rev. Bishop Meade, the Rev. RICHARD K. MEADE, of Charlottesville, Va. to Miss HARRIETTE LEE, youngest daughter of the late John Hopkins, Esq. of Frederick county, Va.

RELIGIOUS INTELLIGENCE.

In the London Times of June 23, with which a friend has favoured us, we find an article headed "Religious Devotion in Upper Canada," in which the progress of the Rev. Messrs. Bettridge and Crony, in their tour through Great Britain and Ireland on behalf of the spiritual want of Upper Canada is very satisfactorily set forth. We copied in a former number an account of a public meeting held at Cambridge in furtherance of this good cause.—since which we perceive a similar meeting, and with similar success has been held at Oxford. The objects towards which the benevolence of Churchmen in Great Britain and Ireland is solicited are, 1. For annual subscriptions towards the support of Missionaries in Upper Canada.—2. For contributions towards building churches; and 3. For contributions towards the endowment of Churches. Thus far the appeal has been very generously met, as we observe that up to that period the sum of £811. 4s. 6d. was collected, besides an annual subscription of £25. 11s. 6d. in aid of the support of Missionaries. From the success which has hitherto attended this appeal to the generous-hearted of our maternal country, and from the well known zeal and ability of the reverend gentlemen to whom this important mission has been entrusted, we have every cause to anticipate, very speedily, the means of supplying to many of the places in this Province at present destitute, the occasional ministrations at least of a clergyman of their beloved and venerated Church.

In addition to these evidences of concern felt in the mother country for our spiritual wants, we are happy to annex the following extract from the letter of a reverend friend to ourselves:—

"The Bishop of Edinburgh writes me that a Sermon was preached in one of his churches in that city by Archdeacon Moore of Ardford, for the cause of Canada Mission when the sum of £120 was collected."

We feel this is but the commencement of this good work; the beginning of a gracious answer to the prayer responded by so many thousands in our spiritual wastes, that "the Lord of the harvest would send forth labourers into his harvest."—Church.

NEWTON (BAPTIST) THEOLOGICAL INSTITUTION.—The anniversary of this Institution was held on Wednesday last. The number of young gentlemen who leave at this time having completed their full course, is twelve, two members of the class having previously left. The weather was uncommonly fine; and the exercises were such as give great satisfaction to the friends of the Institution. The following was the order of exercises:—

HYMN.

The Lord is our glory, the Lord is our King,
And hymns of thanksgiving the tribute we bring;
To man who has fallen his mercy appears,
With peace and salvation dispelling his fears.

With love for you Saviour, ye heralds proclaim
Glad tidings of joy in his conquering name;
His love and compassion are boundless and free;
He bids that the guilty his kingdom may see.

To prisoners, to bondmen, ye heralds proclaim
The love of your Saviour,—thrice holy his name;
His grace is sufficient their woes to relieve,
Here's pardon here's heaven for such as receive.

Look up and adore him, ye nations around,
Ye perishing sinners, a Saviour we've found:
The star of his gladness for ever will shine,
With life and salvation and glory divine.

PRAYER.

ESSAYS BY THE SENIOR CLASS.

1. The mental and moral habits requisite for an Interpreter of the Bible. DAVIS T. SHALER, of Haddam Conn.

2. The Argument for the Existence of God from the moral Constitution of Man. ALANSON FISH, of Ives, Vt.

3. The Character of Cyprian. FRANCIS BAKER, of Hanson, Mass.

4. The Union of Firmness and Affection in a Minister. NATHAN HOOPER, of Sanbornton, N. H.

5. The religious Condition of Africa. IVORY CLARKE, of Lebanon, Me.

6. Heavly Oracles and Scripture Prophecies contrasted. SYLVANUS G. SARGENT, of Methuen, Mass.

ARTICLES.

7. The Duty of Ministers in reference to the present pecuniary Distress. MINOR G. CLARKE, of Woodstock Conn.

8. Duties of Churches and Ministers to Sabbath Schools. CHARLES W. BRADBURY, of Bangor, Me.

9. Antiochian Epiphany. DUNDY C. HAYES, of Portland, Me.

10. Causes of the Corruption of the early Church. SILAS LINSLEY, of Limerick, Me.

11. The Influence of the Holy Spirit on the Human Soul. CALED B. DAVIS, of Methuen Mass.

12. The final Triumph of Religious Freedom. EMORY HUTCHINSON, of Newport, N. H.

HYMN.

Kindred spirit, joined in heart,
Soon, soon to sever;
Touched with madness now to part,
Yet not for ever;
Safe in the guardian care
Of Him whose trust you are,
You shall together share
Glory for ever!

Nerve your spirit, boldly tread
Life's raging billows;
Storms and tempests dark o'erspread,
Yet not for ever;
With love and peace combined,
From dross and sin refined,
In heaven at length you'll find
Glory for ever!

On the watch tower gird your arms
Wave the fearful banner;
Fierce the conflict, dread alarms,
Yet not for ever;
Secure in Christ you'll see,
Her foes in darkness flee!
Glory for ever.

Kindred spirit, call to weep
Life's ties to sever;
Your mouldering limbs the grave shall keep,
Yet not for ever;
You from the dust shall spring,
To strike the golden string,
And loud hosannas sing!
Glory for ever!

PRESENTING OF CERTIFICATES,
With a prayer.

DOXOLOGY AND BLESSING.

BAPTIST CHURCH IN OHIO.—The summary exhibits an aggregate of 25 associations, 361 churches, 217 ministers; 690 baptisms during the year, and the total number of members, 14 415; being a net gain of about 300 members during the association year. The aggregate gain in the state for the last two years has been small, compared with many former years.

From an examination of the minutes and other sources, it appears that about one-fifth of our members are opposed to missionary efforts; while more than nineteen-twentieths of the additions by baptism have been churches in favor of missions. It appears, also, that for the last two years,

while there has been a gradual increase of the churches which favor missionary effort, those opposed to missions have almost invariably decreased in numbers.

GENERAL INTELLIGENCE.

Indian Affairs.—St. Augustine, Aug. 19.—We learn by an express which arrived here on Thursday, from Gen. Jessup's Head Quarters, that information had reached there that the Indians were assembling in great numbers in the neighborhood of Fort King. They expressed nothing but the most friendly intentions as usual. Orders however have been given to the commanders of posts to be on the alert. It is said to be Gen. Jessup's opinion that they contemplate an attack upon some point; he has gone to Fort King. Gen. J. has ordered the purchase of horses and mules for the ensuing campaign.

The force to be employed in the ensuing campaign will be large, and we are inclined to think very efficient. The 1st and part of the 3d Regiments of Infantry, and the remainder of the second Regiment of Dragoons, have been ordered to Florida, and from 1,500 to 2,000 Volunteers, mostly Floridians, and well mounted, have been raised, organized, and mustered into the service of the United States together with 1,000 Indians of various northern tribes, now on their way to Florida. The whole Army will probably be composed of about 6,000 men.

We are informed by a gentleman from St. Joseph, that information had been received at that place of an engagement of Col. Brown's command with the Indians in West Florida, near Alaquas. Capt. Hawkins, of the Franklin volunteers, is said to have behaved very gallantly, and received 3 wounds, none of which, however, are considered dangerous. His first Lieut. Mr. Myers, and also three privates were wounded. A Mr. Clarke was killed on the ground. The engagement lasted about fifteen minutes, when the Indians retreated, leaving five of their dead behind.—N. Y. Observer.

FOREIGN.

ITALY.—Naples, July 13.—The Cholera, though somewhat abated in its intensity, still carries off from 300 to 400 persons daily, yesterday the mortality was 333, and since the third appearance of the malady, during the last three months, no less than 10,000 have fallen victims to it. The resignation of the people is admirable.

The last accounts from Palermo are truly appalling.—The ravages of the epidemic in that city are far more extensive than they have been here, and within few exceptions, all those who take it invariably die—some almost suddenly, others in a few hours, and very few outlive an entire day. Palermo is besides menaced with typhus.—The prejudice of the lower orders against lending assistance to remove the dead bodies, which they consider a most degrading employment, is so deeply rooted in the minds of the Sicilians, that none will volunteer their services for that purpose. The King has accordingly ordered that several hundred galleys—lately he embarked to-day for Palermo, to carry out and bury the dead.

Among the deaths announced at Palermo, is that of Mr. Gardner, United States Consul-general. The Sicilian physicians, instead of facing the disease, betook themselves to flight.

MALTA, June 30.—That dreadful scourge, the cholera, has made its appearance in this spot, and nothing else is thought of. The alarm is dreadful, for this is not like a large place, where what happens in one street may be unknown in the next. Here every symptom of the disease is known as soon as felt, and of course every attack of every kind is suspected to be cholera. The doctors declare it not to be Asiatic cholera, but the name signifies little if it equals the other in intensity, and of that there is too much proof. Of 208 attacked, only 8 have recovered, and the patients are carried off in a very few hours.

June 23.—The malady is spreading, though still confined to the poor, and persons of intemperate habits; indeed I do not think it will show its worst features. The panic is great; as many as could have run out of town or to Goza—very foolishly, I think, for the heat is greater, and they are farther from medical advice.

From the 6th of June to the 14th July, the number of cases was 3,882, deaths 1,775.

GREECE.—Athens, June 24.—We had the American Ambassador at Paris, Mr. Cass, here for a few days; it was first thought he came to make a treaty of commerce with this Government, but now the general opinion is, that it is only a trip to the Levant with his family, as they go to Smyrna and Constantinople.

The plague at Poros, after carrying off about 140 people, has been got under without communicating to any other part of the country, but Poros is to be kept in quarantine till October.

Athens, July 2.—The plague is subsiding in Smyrna.—A French doctor, M. Brulard, who shut himself up in the pestiferous hospital of that city, to attend the sick, has rendered great services, and is the object of universal admiration among the inhabitants. He has made several incisions in his body, and introduced in them the virus, in order to study the progress of the malady, but has heretofore failed in his attempts to inoculate himself with the plague.

INDIA.—London, July 14.—By the following extract from a private letter received at Allahabad, of the 7th April, we regret to learn that the plague is making fearful ravages among the native population of India. "We hear that the plague is invading the company's territories on the western frontier, and at one place has been carrying off 5,000 in a day. A fatal sickness is also prevailing at Benares; Mrs. — says that 500 are there dying daily. This mortality is chiefly confined to the native population; but there have also been many sudden deaths among Europeans. At a native fair held here in January, 300 died in one day from cholera."—N. Y. Observer.

FOR SALE,

The new two story BRICK DWELLING HOUSE with Basement and Attic stories, in which the subscriber now resides, 12 feet front by 22 feet deep, neatly and substantially built, and is in one of the most pleasant situations in Gambier. The basement story is of dressed stone and contains a large Kitchen, Pantry and Cellar; the first story contains two rooms one 18 feet square, and the other 16 by 18; the second story contains a room about 18 feet square and two comfortable bed rooms, all having fire-places, and the attic story two large bed rooms. A passage runs through the centre of the building.

The inside work is not yet finished, but can be in a reasonable time, should a purchaser offer.

There is on the premises a large BRICK STORE-HOUSE.

Sept. 6 GEORGE W. MYERS.

SUBSCRIPTIONS RECEIVED.

Brunswick, P. O.—H. J. Woodward Jun. \$9.
Darien.—Samuel Rhein: \$5.
Gambier.—G. C. Johnson \$1 62, William Miller \$2. Mandville Thum, \$2 50. Thomas B. Fairchild \$2.
McCollough Post Office.—James Patten, \$2.
Marietta.—Rev. Mr. Haensel, \$2. D. H. Buel, \$1.
Oriskany, (N. Y.).—Wm. H. Osborne, \$2.
Utica.—C. K. Warner, \$2. F. B. Parmelee, \$2.
Zanesville.—John Townsend, \$2 50.
Frankford, (Ky.).—Edward H. Taylor, \$9.

POETRY.

WARNING FROM THE GOLD MINES.

BY MISS H. F. GOULD.

Ye who read me from my bed of earth,
Mark me! from my lowly birth,
Ye, in me, to light will bring
What will rise and be your king!
I shall rule with tyrant sway,
Till ye rue my natal day.
High and low my power shall own,
I will make the world my throne!

He who worships me shall be
Martyr, dupe, or slave to me;
Love and friendship, on the way
To his idol, he will slay;
Conscience, I will still her cry;
Truth, for me, shall bleed and die.
I will be a chain to bind
Down to earth, the immortal mind.

Though ye try me by the fire;
It will only heat my ire;
Though my form ye often change,
'Twill but give me a wider range.
For my sake, the poor shall feel
On his face, his neighbor's heel.
Then I'll turn, and taking wing,
Leave with avarice but a sting.

I will be a spur to crime;
Ye will sell your peace through time;
And a long eternity
Of remorse shall come for me;
Now I'm here without offense,
But if ever taken hence,
Man will eat a bitter fruit,
Springing from a golden root.

MISCELLANY.

From the New York Observer.

BRITISH MANUFACTURES.

It were but 'faint praise' to say that in this great department of national enterprise and prosperity, Great Britain has no rival in the world. As it sometimes happens to a senior wrangler in the universities not only that he has no equal, but no second, so in the vast extent and almost infinite variety of its fabrics, she holds a pre-eminence which defies all competition. The history of the unparalleled growth and extension of her manufactures, I shall leave to those who have more leisure than I can command, and confine myself chiefly to glance at them in their present maturity and perfection. A bare enumeration of the minutest articles would occupy more space than it would be proper for me to devote to the whole subject; and would not, after all be very interesting to the general reader. The three great branches in this department are so successfully devoted to the metals, wool and cotton.

The most extensive iron foundries, perhaps, are at Colebrook Dale in Shropshire, at Mossbrough in Yorkshire, and in the neighborhood of Sheffield and Birmingham. These you cannot visit, without a high degree of awe and admiration. The ponderous machinery, shaking the deep foundations and revolving every moment by a power that you can scarcely persuade yourself is finite, make your tremble and sink into your own nothingness. In the immediate vicinity of Birmingham, for example, there are as many as ten sets or separate establishments of iron works, each of which is said to have cost 50,000 pounds sterling. I have not been able to obtain any very recent estimate of the annual value of the hardware and cutlery manufactured in Great Britain; but it must be very great. Notwithstanding all the labor-saving machinery which has been everywhere introduced, I was led to believe that at least half a million of workmen are employed upon iron alone, including miners, forgers, and all the hands through which it passes, from the furnace and the rolling mill; to the lance and the watch-spring. I know not how better to speak of Birmingham and Sheffield, than to call them the two vast finishing and polishing shops of England, having innumerable apartments, from which an endless variety of useful and ornamental articles go forth to supply the markets of the world. But little of the rough and heavy work is done in either of those flourishing towns. It is in the vicinity of each, that you see the evening sky lighted up, as if a city were on fire, by the furnaces and forges from which they are supplied. How much are we indebted to those inexhaustible store-houses, for all that is keen and glittering. I need not spend a moment in showing. However proud and independent we may feel, in regard to the sharpening of our own wits, we should soon find ourselves in an awkward plight, if they did not send us needles, and grind our scissors and edge our razors.

The woollen manufacture of England is the most ancient, and next to cotton the most extensive and valuable. It seems to have been brought over to the island by the Romans, but to have made very little progress till near the middle of the fourteenth century, and it was not till the reign of Edward III. that the manufacture of fine cloths was established on a stable foundation. At the close of the sixteenth century, the total annual product of this branch of British industry amounted to £8,000,000. In 1776, the value of exported woollens fell short of £4,000,000. From that time, both the domestic and foreign demand, especially for the finer fabrics, seems to have rapidly increased: for in 1783, the annual produce of the principal manufactures of the country was estimated at £16,000,000. Between 1772 and 1792, the importation of Spanish wool increased from about 1,500,000 pounds per annum to nearly 4,000,000. At the close of the last century, the number of sheep in England and Wales was estimated at twenty-six millions, and the total value of manufactured woollens at about £18,000,000. Since then the woollen trade has greatly increased, but in what ratio I was unable to learn. The West Riding of Yorkshire has long been the principal seat of this branch of British industry. Wiltshire, Somersetshire, and Gloucestershire are also extensively and successfully engaged in the same business. Leeds is the centre of the Yorkshire district, or rather, perhaps I ought to say, the great mart of those immense piles of broad

cloth which are manufactured not only in that town, but in Wakefield, Huddersfield, Saddleworth and other parts of the district. There is not another spot on earth; forty miles by twenty that consumes so much fine wool, and sends its elegant and costly fabrics to so many markets.

There are three great cloth-halls in Leeds, where the master manufacturers expose their goods for sale. One of these contains upwards of 1,200 stands, and another 1,728. These stands, are fitted up in double rows, upon the sides of long galleries, for the convenience of merchants in examining the goods and making their purchases. The woollen manufacture took its name from a small town in the county of Norfolk where it commenced, though Norwich seems, in a short time, to have become the seat of it. The home consumption being greatly diminished by the encroachments of cotton fabrics, after the great invention of Sir Richard Arkwright, the Norwich manufacturers were induced to look out for foreign markets; and their enterprise was rewarded by so brisk a demand, from all parts of Europe, that it was difficult for them to furnish the goods as fast as they were called for. In a short time, however, the trade began to decline, and the breaking out of the French Revolution ruined it. Flannels, till lately, were chiefly manufactured in Wales, the principal marts of which are Salop and Welchpool. The annual value of woollen fabrics of all descriptions, in England and Wales is supposed not to fall much, if any short of £100,000,000.

But there is nothing in Great Britain, or any other part of the world, to be compared with the prodigious extent and increase of the Cotton Manufacture, of which Manchester is the central moving power and the grand emporium. It is the growth of scarcely fifty years, and its advance, for the last five and twenty, has been all but miraculous. Whitney in this country, and Arkwright in that, are the men to whom it is indebted, beyond all others, for its undisputed pre-eminence; to the former for the thousand fingered machine, which clears and prepares the staple for market, and to the latter for that which spins it. Arkwright, I believe, received a liberal reward for his great invention; but I am ashamed when I think of the ingratitude and avarice, which were but too successfully leagued together, to deprive Eli Whitney of even a stinted patent income, for one of the most important inventions of the age in which he lived. Several minor improvements of great value in cotton machinery, originated in the riots and turn-outs, by which those who had been used to the slow processes of hand labor, have from time to time most unwisely manifested their hostility to every improvement. Nothing sharpens human ingenuity more, than efforts to confine it to the plodding cinder-mill rounds of former generations; and those classes of laborers both in England and America, who combine to stop invention and otherwise embarrass their employers, may rest assured, that if they will not tolerate the powers of nature, in helping forward the business of the world, those powers, so far from yielding to their dictation will be made to act with increasing energy, and perfection in spite of them. 'Break as many ginnies and power-looms and stocking frames as you will,' (has virtually been the language of master-manufacturers in England, to the malcontents of their respective districts,) 'and we will make better ones. If you will not work in our mills then our mills shall work without you.'

A single short paragraph of condensed statistics will show that I have not overrated the incredible activity and success of British enterprise, in the manufacture of cotton fabrics.—In 1781, not more than 50,000 spindles were employed in all England and Scotland, and the whole importation of cotton amounted to only a trifle more £5,000,000. In 1785 it rose to £17,992,888; and the value of the goods was estimated at £6,000,000. The average of five years, from 1792 to '96; was in round numbers £27,000,000; from 1797 to 1801, £42,000,000; from 1802 to 1806, £58,000,000; from 1807 to 1811, £88,000,000. In 1833 according to Mr. Darne's valuable work on the cotton manufactures of Great Britain, 204,000,000 pounds in round numbers were imported, 283,000,000 manufactured; 10,240,900 hanks of yarn spun, averaging forty hanks to the pound; value of the cotton-wool consumed, at 7d per lb. £8,244,693; value of cotton goods exported, £13,754,992; of yarn, £4,704,008. Value of Cotton fabrics consumed at home £12,878,693; total value of the manufacture £31,338,693; capital employed in the manufacture, £34,000,000; number of operatives in the spinning and weaving factories, 237,000; number of persons supported by the manufacture, 1,500,000; wages, £6,044,000; power moving the machinery, steam, equal to 33,000 horses—water, equal to 11,000.

Prodigious as these estimates are, there has been a great increase in all the items, since 1833. When I was in Lancashire, many new mills of the largest class were going up, and the importations of cotton wool in 1835 amounted to the enormous aggregate of £330,000,000. In 1836, I have no doubt it went up to three hundred and sixty or seventy millions, (a million for each day in the year;) but take it at 330,000,000, and look at it for a moment. According to these figures more than 6,000,000 lbs. are manufactured per week, or over 1,000,000 upon an average, every working day, from January to January. That is, the British Manufacturers work up 500 tons of raw cotton every day for home consumption, and to supply their foreign customers! And according to a late calculation, no less than 230,000 barrels of wheat flour are consumed annually, in the cotton factories of Great Britain, in dressing the webs and other processes! Here I might leave the subject of British manufactures, without a single additional item, or remark. But permit me to put down two or three supplementary estimates, which I believe rest on good authority. Annual value of metallic ware £80,000,000; employing 350,000 persons; silks £22,000,000; shoes, harness, &c. £50,000,000, and candles, £16,000,000. Rapid and inadequate as is the foregoing glance, it reveals to us one of the grand secrets of the stupendous resources of an island, which would scarcely be thought worth noticing upon the margin of such a map as we proudly hold up for the admiration of mankind.

DR. HUMPHREY.

INDIAN GIVING.

The following extract from Mr. Irving's new work will give the reader some idea of a cunning western savage's notions of generosity and friendship:

Although the travellers had banqueted on roots, and been regaled with tobacco smoke, yet their stomachs craved more generous fare. In approaching the lodges of the Nez Percés, they had indulged fond anticipations of venison and dried salmon; and dreams of the kind still haunted their imagination, and could not be conjured down. The keen appetites of mountain trappers, quickened by a fortnight's fasting, at length got the better of all scruples of pride, and they fairly begged some fish or flesh from the hospitable savage. The latter, however, were slow to break in upon their winter store, which was very limited; but were ready to furnish roots in abundance, which they pronounced excellent food.

At length, Capt. Bonneville thought of a means of attaining the much coveted gratification. He had about him, he says, a trusty plaid, an old and valued travelling companion and comforter, upon which the rains had descended and the snows and winds beaten, without further effect than somewhat to tarnish its primitive lustre. This coat of many colours had excited the admiration of both warriors and squaws, to an extravagant degree. An idea now occurred to Capt. Bonneville, to convert the rainbow garment into the savory viands so much desired. There was a momentary struggle in his mind, between old association and projected indulgence, and his decision in favor of the latter was made, he says, with a greater promptness, perhaps, than true taste and sentiment might have required.

In a few moments his plaid coat was cut in numerous strips. "Of those," continues he, "with the newly developed talent of a man milliner, I speedily constructed turbans, a la Turque, and fanciful head-gears of diverse conformation. These judiciously distributed among such of the woman-kind as seemed of most consequence and interest in the eyes of the *paterfamilias*, brought us, in a little while, abundance of dried salmon and deer's hearts, on which we made a sumptuous supper. Another and more satisfactory smoke succeeded this repast, and sweet slumbers answering the peaceful invocation of our pipes, wrapped up in that delicious rest, which is only won by toil and travel.

As to Capt. Bonneville, he slept in the lodge of the venerable patriarch, who had evidently conceived a most disinterested affection for him as was shown on the following morning.

The travellers, invigorated by a good supper and "from the bath of repose," were about to resume their journey, when this affectionate old chief took the captain aside, to let him know how much he loved him. As a proof of his regard he had determined to give him a fine horse which would go farther than words, and put his good will beyond all question.

So saying he made a signal and forthwith a beautiful young horse, of a brown colour was led, prancing and snorting, to the place. Captain Bonneville was suitably affected by this mark of friendship; but his experience in what is proverbially called "Indian giving," made him aware that a parting pledge was expected. He accordingly placed a handsome rifle in the hands of the venerable chief, whose benevolent heart was evidently touched and gratified by this outward and visible sign of amity.

The worthy captain having now as he thought balanced this little account of friendship, was about to shift his saddle to this noble gift-horse when the affectionate patriarch plucked him by the sleeve, and introduced him to a whimpering, whining, leathern-skinned old squaw, that might have passed for an Egyptian mummy, without drying.

"This," said he, "is my wife; she is a good wife—I love her very much. She loves the horse—the loves him a deal—she will cry very much at losing him. I do not know how I shall comfort her, and that makes my heart very sore."

What could the worthy captain do to console the tender-hearted old squaw, and peradventure, to save the venerable patriarch from a certain lecture? He bethought himself of a pair of carbobs; it was true the patriarch's better half was of an age and appearance that seemed to put personal vanity out of the question; but when is personal vanity extinct? The moment he produced the glittering carbobs, the whimpering and the whining of the sempiternal beldame was at an end. She eagerly placed the precious baubles in her ears, and though as ugly as the witch of Endor, went off with a sideling gait, and coquetish air, as though she had been a perfect Semiramis.

The captain now saddled his newly acquired steed, and his foot was in the stirrup when the affectionate patriarch again stepped forward, and presented to him a young pierced nose, who had a peculiarly silky look.

"This," said the venerable chief, "is my son; he is very good; a great horseman—he always took care of this very fine horse—he brought him up from the colt, and made him what he is. He is very fond of this fine horse—he loves him like a brother—his heart will be very heavy when this fine horse leaves the camp."

What could the captain do, to reward the youthful hope of this venerable pair, to comfort him for the loss of his foster brother, the horse. He bethought him of a hatchet which might be spared from his slender stores. No sooner did he place the implement in the hands of young hopeful than his countenance brightened up, and he went off rejoicing in his hatchet to the full as much as did his respectable mother in her carbobs.

The captain was now in the saddle, and about to start, when the affectionate old patriarch stepped forward for the third time, and while he laid one hand on the mane of the horse, held up the rifle by the other.

"This rifle," said he, "shall be my great medicine. I will hug it to my heart—I will always love it, for the sake of my good friend, the bald-headed chief. But a rifle, by itself, is dumb—I cannot make it speak. If I had a little power and ball, I would take it out with me, and now and then shoot a deer; and when

I brought the meat home to my hungry family, I would say—this was killed by the rifle of my friend, the bald-headed chief, to whom I gave that very fine horse."

There was no resisting this appeal, the captain forthwith furnished him the coveted supply of powder and ball; but at the same time put spurs to his fine gift horse, and the first trial of his speed was to get out of further manifestation of friendship on the part of the affectionate patriarch and his insinuating family.—*Presbyterian*.

PASSAGE OF THE RED SEA.—The route of the Israelites, and the place where they crossed the Red Sea, are thus discussed in the "Incidents of travel," by an American.

"Late in the afternoon, we landed on the opposite side, on the most sacred spot connected with the wanderings of the Israelites, where they rose from the dry-bed of the sea, and at the command of Moses, the divided waters rushed together, overwhelming Pharaoh and his chariots, and the whole host of Egypt. With the devotion of a pious pilgrim, I picked up a shell and put it into my pocket as a memorial of the place; and then Paul and I, mounting the dromedaries which my guide had brought down to the shore in readiness, rode to a grove of palm trees, shading a fountain of bad water, called ayoun Mousa, or the fountain of Moses. I was riding carelessly along, looking behind me towards the sea, and had almost reached the grove of palm trees, when a large flock of crows flew out, and my dromedary, frightened with their sudden whizzing, started back and threw me twenty feet over his head, completely clear of his long neck, and left me sprawling in the sand. It was a mercy I did not finish my wanderings where the children of Israel began theirs; but I saved my head at the expense of my hands, which sank in the loose soil up to the wrist, and bore the marks for more than two months afterward. I seated myself where I fell and, as the sun was just dipping below the horizon, told Paul to pitch the tent with the door towards the place of the miraculous passage.—I shall never forget that sunset scene, and it is the last I shall inflict upon the reader. I was sitting on the sand on the very spot where the chosen people of God, after walking over the dry bed, of the sea, stopped to behold the divided waters returning to their place, and swallowing up the host of the pursuers. The mountains on the other side looked dark and portentous, as if proud and conscious witnesses of the mighty miracle; while the sun, descending slowly behind them, long after it had disappeared, left a reflected brightness, which illumined with an almost supernatural light the dark surface of the water.

"But to return to the fountain of Moses. I am aware that there is some dispute as to the precise spot where Moses crossed; but having no time for scepticism on such matters, I began by making up my mind that this was the place, and then looked around to see whether, according to the account given in the Bible, the face of the country and the natural land marks did not sustain my opinion. I remember I looked up to the head of the gulf, where Suez or Kolaum now stands, and saw that, almost to the very head of the gulf, there was a high range of mountains which it would be necessary to cross—an undertaking which it would be physically impossible for 600,000 people, men, women and children, to accomplish, with a hostile army pursuing them. At Suez, Moses could not have been hemmed in as he was; he could go off into the Syrian desert, or, unless the sea has greatly changed since that time, round the head of the gulf. But here, directly opposite to where I sat, was an opening in the mountains, making a clear passage from the desert to the shore of the sea.—*Prof. Findicator*.

CARRY BACK YOUR GOODS!—One of the most encouraging signs of the times in our view, is the fact that the packet ships recently sailing from New York for London and Liverpool, have carried back large quantities of goods which had been sent to the American market, and upon which the consignees had been unable to pay the cash duties required by government, and the impossibility under existing circumstances in the market, to effect a sale without great sacrifice to the owners.—*Boston Times*.

The Presbyterians of London have published a new form of matrimony—much resembling that of the English Church, and the ring is preserved.—*Id.*

William T. Birch, lately deceased at Philadelphia, has bequeathed to the institution for the Blind, property valued at \$150,000.—*S. Churchman*.

AGRICULTURAL.

PACKING BUTTER.

During the summer months butter is usually lower in price than at other seasons of the year and hence its preservation, sweet and good when packed, may be an object in an economical point of view, at this pinching time for cash.—Take a stone pot or jar that will hold thirty or forty pounds, clean it thoroughly, and wash it in strong cold brine. Take of new sweet butter, well made, and free from butter-milk, (if enough to fill the pot at once, so much the better,) work it well, and put a layer of it a few inches in thickness in the jar, beat it down solid with a wooden beater, turning off the milk that will escape occasionally, then repeat the process until the pot is filled within an inch and a half of the top, with butter thoroughly pounded down. On the top of this mass, pour one inch of clear, pure brine, made by dissolving salt in warm water, until saturated, and then cooled. Over this lay a clean cloth, and if this is secured by a smooth stone, it will be better than a board. Keep the jar at a low temperature, and the butter will keep good for an indefinite length of time, only examining it occasionally to see that it is covered with the brine and renewing it if necessary.—Last summer we put down some jars in this way, and they kept perfectly fine for winter's use. Judge Buel has preserved butter in this way for twenty months in good condition. The only requisites appears to be by beating, total exclusion of the air by brine,

and the lowest temperature possible.—*Germanstown Td.*

LEACHED ASHES AS A MANURE.

Leached or drawn ashes possess a highly beneficial effect, particularly when applied to lands deficient in calcareous matters, as lime or marl. They serve to improve the permanent texture of such soils. The ashes from the soap boilers of London yield 90 parts in 100 of calcareous matter. They serve to free light lands of weeds; and in swampy soils they effectually destroy rushes and other aquatic weeds. They are extensively used on the light sands upon the Atlantic coast, and are brought up at one shilling a bushel, in the towns and cities upon our navigable waters, and transported thither. There are immense quantities of them in the interior on the sites of old abodes, which may be employed to great advantage to agriculture whenever the agriculturists of frontier districts find time and disposition to arrest the deterioration of their lands. The small quantity of alkaline, salt and gypsum which they contain, also renders them much superior to common calcareous matter, as a top dressing for every kind of grass. Soap-boiler's ashes, according to the 'Complete Glazier,' are also excellent on a peat moss, in strong cold soils, when applied in the quantity of two or three cart loads an acre. In Lancashire, they have been found good and durable on dry pastures, and have also been successfully used in other parts, and in various proportions. They are generally considered better for pastures than arable, and crops of clover may have been more than doubled by them. The effect of this manure is, that it always destroys bugs and vermin of every kind.—*Albany Cultivator*.

STUBBLE FIELDS.

As soon as possible after harvest, it will be good economy to plough your stubble fields.—This ploughing will be most beneficial when the stubble is large, and the grain has been cut with a sickle instead of a cradle. But, if the stubble be permitted to stand till it is quite dried and its juices have been evaporated, it will then be of little use to plough it into the ground.—Likewise, by ploughing in the stubbles soon after reaping, we may prevent the ripening of the seeds of many weeds, with which stubble lands are apt to be infested.

When stubble is on stiff and strong land, it has been recommended to mow, collect and cart it into the farm yard, there to rot and become manure.—*N. E. Farmer*.

Theological and Classical Books.

PUTNAM and TOPPING have for sale the following works in Biblical Literature, Theology, Ecclesiastical History, and in the Latin and Greek Languages. Stuart's Hebrew Grammar, Hebrew Chronology and Hebrew Course; Gibb's Manual Hebrew Lexicon, Robinson's Oriental Hebrew Lexicon, Winer's Grammar of the New Testament Dialect, Stuart's Grammar of the Hebrew Language, Robinson's Lexicon of New Testament Idioms, Hales and Van Der Hooft's Hebrew Bibles, John's Annotations, John's Introduction to the Old Testament, Mendenham's Mosheim's Ecclesiastical History 3 vols. Cunningham's Tables of Ecclesiastical History, Keppel's Theology 9 vols. Store and Platt's Theology 3d edition 1 vol. Deight's Theology 4 vols. Day's Theology, 2 vols. Amer. Ed. Stuart's Commentary on the Hebrews, Van Een Septuagint, Robinson's Newcome's Greek Harmony, Pater's Lectures on Homilies, Leland's Christian Revelation, Jones' Church History, Loebl's Jewish, Loebl on Hebrew Poetry, ed. Shaw, Herder's Spirit of Hebrew Poetry, 2 vols. Stuart's Elements, Turner's Plank's Sacred Philology, Mendenham's Mosheim's Elements of Dogmatic History, Bloomfield's Greek Testament, with Critical and Exegetical notes, 2 vols. Amer. Ed. Works of President Appleton, 2 vols. Schmidt's Greek Concordance of the New Testament, Hephlin's Primitive Creed, Brownell's Exposition of the New Testament, Fisher's Manual of Classical Literature, Plutarch's Lives, Cousin's Introduction to Philosophy, Upham on the Will, Buttman's Greek Grammar, Nott's Greek Verb, Synonyms, Euripides 2 vols. Herodotus, Thucydides, Cicero's Opera, 10 vols. Plautus Opera, 6 vols. Demosthenes Opera, 3 vols. Goudier July 1834, 1837.

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